

THE <sup>x</sup> IV  
**Church-Man**  
AND THE  
**QUAKER**  
Dialoguing:  
WITH A  
**REPLY**  
TO AN  
Answer to a late Pamphlet,  
CALLED,

*A Sober Dialogue between a Scotch  
Presbyterian, a London Church-  
Man, and a Real Quaker.*

---

Psalm XXXVII.

12. *The Wicked plotteth against the Just, and  
gnasheth upon him with his Teeth.*
13. *The Lord shall laugh at him, for he seeth that  
his day is coming.*

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LONDON Printed, and Sold by the Book-  
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THE  
Church of England

OF THE  
KING

Diocesan

REPLY

to a  
Letter to a  
Clergyman  
of the  
Church of England  
written by a  
Quaker

1797  
LONDON  
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and sold by the Book-  
ellers in London and Westminster

THE  
**Church-Man**  
 AND THE  
**QUAKER**  
 Dialoguing.

*Church-man.* **S**O old Friend, I perceive you still keep among the *Quakers*.

*Quaker.* Yea, for I find no cause to leave them.

*Ch.* That's strange, if what I hear since I came to Town, be true.

*Qu.* What hast thou heard?

*Ch.* I hear you are Charged with *Blasphemy* against God, Christ, and the Holy Scriptures; and with great Contempt of Civil Magistracy, and the Ordinances which Jesus Christ Instituted, viz. *Baptism by Water, and the Lord's Supper with Bread and Wine.* And the Light within, as taught by you, leaves you without any certain Rule, and exposes you to the aforementioned, and many other *Blasphemies*.

*Qu.* It's true, we are so Charged by some few hot Rectors in Norfolk: But if thou wilt Impartially Peruse the Defence, lately Printed, in Reply to

those *Priests*, I doubt not but it may tend to thy Satisfaction, to which I refer thee.

*Cb.* Say you so; but what do you think of a late Serious *Dialogue* between a *Church-Man* and a *Quaker*?

*Qu.* I think that saying is fulfilled, *Evil Men and Seducers wax worse and worse*; and that the old Enemy, to true Peace and Righteousness, is stirring up his Agents to disquiet those that are quiet in the Land, and to raise the Spirit of *Persecution*, in order to their Destruction.

*Cb.* *Persecution*, I cannot think so, for that never did any good, for it is one of the bad Practices of the *Papists*, and from *Popery*, and such Slavery. I hope we are now deliver'd, and shall no more be concern'd in any such work; for I believe that it is neither pleasing to the *King* nor *Parliament*.

But this *Dialogue*, I mention, insinuates that you say, ye are of the same Faith with us; and that ye grossly Pervert a Passage in our *Common-Prayer*.

*Qu.* If your Faith be in God, and Jesus Christ, and the Holy Spirit, and hath Christ for its Author, we are of the same Faith; and if you believe what you call the *Gospel*, to be read for *Christmas-day*, and what is written in your *Common-Prayer*, concerning Inspiration, in what Fundamental Doctrine, that is Essential to Salvation, do we differ?

*Cb.* But your old Friend G. K. in a Postscript to this *Dialogue*, saith, "I am ready to prove Face to Face, before any Judicatory, Ecclesiastical or Civil, what is asserted in this *Dialogue*. And therein, as I remember, the *Quaker* is made to confess,



confess, " That if Christ, as without us, and as  
 " some call him *God-Man*, be held forth to be  
 " the necessary Object of Faith for Eternal Sal-  
 " vation, it quite overturns our whole Fa-  
 " brick.

*Qu.* If so, then G. K. is one of them that quite  
 overturns that Fabrick, in saying, " God and  
 " Christ, as *inwardly* Revealed, is the Object of  
 " Faith. And he farther adds, " That altho' the  
 " Preaching of Christ without us, in his Birth,  
 " Life, Suffering, Death, Resurrection, Ascension,  
 " Intercession, &c. is a very considerable part of  
 " the Doctrine, and of the Gospel; yet it is but  
 " an integral part, such as the Hands and Feet of  
 " a Man; without which a Man may subsist: So  
 " may true Religion and Christianity subsist, with-  
 " out the History of Christ in the Letter; to wit,  
 " in the Mystery of the Life of Christ in the Spirit,  
 " with much more to the same purpose.

*Ch.* But, peradventure, he hath retracted this  
 Doctrine?

*Qu.* And so he may any thing that he now  
 writes, by the same Rule; for he hath declared in  
 publick Print, " That if once People were per-  
 " suaded and convinced in their Consciences, that  
 " God did teach, and would teach them who  
 " wait on him. Then the whole *Clergy*, and their  
 " so call'd *Theology, Philosophy, Schools, Colleges,*  
 " and their *Church*, the People would turn their  
 " Backs upon, and their Colleges would become  
 " like the Abacies at this day (which lodged that  
 " prophane Rabble of *Papists, Monks* and *Friars,*  
 " who pretend as great Spirituality as the Nati-  
 " onal Priests do) an Habitation for Owls and

“Ravenous Beasts ; and then down should all the  
 “proud, lording, lofty Clergy, with their many  
 “Degrees of Doctorships, Lordships, and Master-  
 “ships, pass ; who being strangers to the true  
 “Knowledge, which is Life, Peace, Joy and Sa-  
 “tisfaction, in full Assurance to the Soul, are  
 “vainly puff’d up in their Fleshly Minds, by the  
 “Form of Knowledge in the Letter, as I was  
 “my self, whilst amongst them, and thought all  
 “Men Idiots.

*Cb.* If this be true, I fear it’s now his Condi-  
 tion too much ; and his Exclaiming against you  
 now, is but what he once did against us, and may  
 again. And indeed there is some cause to think,  
 he is more Envious than Sincere, and acts little  
 from Conviction ; for what he seems to blame  
 you for, *viz.* the disuse of the Institution of *Christ’s*  
*Baptism* with Water, the Sacraments, as we use  
 them, he is not in the Practice of ; neither doth  
 he seek to be Qualified to be a Minister among us,  
 of the *Church of England* ; or is he owned by  
 any other Society of *Protestants*, since he turned  
 from you *Quakers*, against whom he now Enveighs  
 and Exhibits heavy Charges, as if you denied the  
*Lord that bought you, and did not own Jesus Christ*  
*for a necessary Object of your Faith, as he died for Re-*  
*mission of Sins, and as his Blood was shed, and as he*  
*rose again, and ascended into Heaven in our Nature*  
*( as we say ) and is now in Heaven, making Inter-*  
*cession for Men ?*

*Qu.* I could easily shew how, in his former Fit,  
 he render’d those of thy Coat, the Priests, Gullers  
 and Cheats ; and said, “ It lay upon him from the  
 “ Lord to depart from those Teachers : And how he  
 confesseth,

confesseth, he came and heard Men and Women who were taught of God, who pointed him to the True Principle; tho' some of them could not read a Letter, yet he found them wiser than all the Teachers he ever formerly had been under.

And if now he Belies, and falsely Accuseth us, and Misrepresents us, as Erronious and Unsound in some Points of Christian Doctrine, not Fundamental, or Essential to Salvation; he will not, I presume, say of the People called Quakers, as of the School-men, and National Teachers Doctrine, of whom he saith, *They generally being Men void of all Sense and Feeling of God; have, in the blindness of their Minds, and in the Wisdom from below, that is Carnal, Earthly, and Devilish, formed and invented Perverse Doctrine for their own Gains and Ends; And renders the Members by Whole-sale, of the National Churches, a mixed, confused Rabble of Godless Atheists; and as much Clamour as he now makes against us; and Noise about Christ without, he hath asserted, That which makes the true Church Ministry and Worship is Jesus Christ revealed in themselves; and that there is not another Christ from him that came in the Flesh, and died without the Gates of Jerusalem, but one and the same Christ; and that the Light of Jesus Christ; which they so much despise and contemn, this would end all their Controversies, heal their Diseases, remove all their Doubts, bind up all their Wounds and Breaches, if they would but come to the Teachings of God's Spirit, and the Anointing in themselves; this would be an Infallible Touch-Stone, and Rule of Trial unto them, for one and all.*

And truly my desire is, he may return to this, that he may be healed, and know the Breach

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made up, which he hath made, if it were the Lord's Will.

*Ch.* Oh my old Friend, if thou art sincere herein, and what thou say'st be true of him, he is not the Man that some take him for.

*Qua.* I am sincere, and what I say is true, of him; and he himself hath declared this great Truth, "That the People and Children of God in all Ages have been strangers unto the World, and unknown to it, and have been for Signs and Wonders; their Doctrine, their Laws, their Conversations hath always been accounted strange and ridiculous, and they have been reckoned Deceivers and Blasphemers, &c.

And yet now this Man, that with us reckoned himself to be of this Number, and continued among us about Thirty Years, and said, Such, *viz.*

"The Children of God having one Mind, Soul, Spirit, and Life in them all, they cannot but know one another, in that wherein their Unity

stands, and Fellowship and Communion one with another; and

"this Unity of Spirit is the *Bond of Peace*. And he farther saith, If they did not *Infallibly* know one another, they could not have *Peace*, and *Unity*, and *Concord* one with another: How could they discern the true Friend from the secret Enemy, the Deceiver, which is the most dangerous Enemy, and comes into all outward appearances, can put on the Sheep's Cloathing; yet be a rotten Hypocrite, a Limb of Satan, a Brat of *Babylon*, void of all fear of God. And he further adds, "That these many Churches, that have been set up in the Apostacy, have



“ have not been true Churches, by reason of their  
 “ Warring, Hatred, Variance, Strife, Emulation,  
 “ and where-ever any thing of this  
 “ Spirit of Strife, Hatred, Envy Perfe- p. 189.  
 “ cution, enters, it eats as a Canker, and  
 “ cuts off of the Body that Member or Members  
 “ whereinto it gets enterance; and so going from  
 “ the Unity and the Peace, the Love, they be-  
 “ come past feeling Death, rotten Members, and  
 “ are to be cut off and denied. And for this  
 Cause we have denied him; and now he Rages  
 and Joyns with those that Belie and Slander us,  
 and licks up what the foul Stomachs of Persons  
 that were overcharged with prejudice, cast forth  
 against us.

*Cb.* Hold a little, and consider, whether what  
 he chargeth you with, is not some old dangerous  
 Errors of yours, altho lately discovered by him,  
 that were re-writ by some of your old Friends,  
 that *F. Bugg* and the *Norfolk* Clergy-men ( that  
 have also charged you ) would have you retract  
 and blame you for Cloaking, and accuse you with  
 Painting Tricks, and render your Friends, *G. W.*  
 and *W. P.* and your Chief Leaders to seem to  
 have some of the Policy of the *Jesuits* and other  
*Popish* Orders, that to Lie and Disemble is no Sin,  
 providing the Peace of the Church can be preserv-  
 ed thereby,

*Qua.* Truly my old Acquaintance, I must say,  
 to me it's very observable, how Glib their Tongues  
 and Swift their Pens run against us, how  
 Loud their Clamour, and Severe their Charges  
 are, and yet how empty are their Alligations,  
 and how barren they are of Arguments, and void  
 of

of Proof, as if the Mountains had travelled and brought forth a Mouse, or according to the Proverb, *A great Cry and little Wool*. Can any Man that is Serious and Impartial, think, that if these Men had any Proof, that were as clear as the Sun at Noon-day, and as evident as could be demonstrated, they would not produce them? but no doubt they know they must put the picked Sentences out of our old Friends Books, upon the Tenters, and stretch them, as the *Romanists* do *Hereticks* on the Wheel, to see if by that they can get any thing from them, or by some false Inference, and strain'd and undue consequences, that they might make the unwary prejudiced Reader conclude, that if *The Snake in the Grass*, *F. Bugg* and *G. Keith*, or the Noisie Rectors of *Norfolk* (which like empty Casks, makes the greatest sound) being supposed (especially the 2 Country-Men and Brethren, *Snake* and *G. K.*) to be learned, it must needs be true for they say it.

And since many of the Country Parsons have got that Book, called, *The Snake in the Grass*, and *Pilgrim's Progress*, they hug and applaud them, as if they were undoubted Truths, for alas they see it in Print, and if they meet with a Reply, and the words they object against be cleared, from what they falsly suggest and represent the sense and meaning to be, either by other parts of the same Authors Writings, out of which they are picked, or by a more natural and due Conclusion, or fair Interpretation of the words, than they cry out for Painting Tricks and Glossings. But hear what *G. K.* saith to such a Case, "If  
" it be so among Men, that the Law-Maker is  
" admitted,

“ admitted, in point of Controversie, the ex-  
 “ pounder of the Law (and if he who writes a  
 “ Book amongst Men) be accounted the fittest  
 “ to Interpret, or give sense or meaning of his  
 “ words, how much more is it necessary, that  
 “ the Spirit of the Lord, which gave forth the  
 “ Scriptures, be the expounder of them? Now,  
 if this Justice be allowed us, and this Rule observ-  
 ed, why should our Friends, G. W. and W. P.  
 and our Chief Leaders (so called) be rendred  
 to have some of the Policy of the *Jesuits* and other  
*Popish Orders*, that to Lie and Dissemble (as thou  
 thinks) *Is no Sin, providing the Peace of the Church*  
*can be preserved thereby?* Is this the way of a fair  
 Adversary? Or doth this become Men that  
 would be esteemed Just and Fair? Or is it like  
 Learned Ministers of the Gospel? Or have they  
 any Precept, President or Example, for this in  
 the Holy Scriptures? Do not they rather Imitate  
 those they would Insinuate the *Quakers* to be like?  
 Do not they herein more resemble them? And  
 is it any Reputation to your Church, or any  
 Principal Member of it, to Hug, Promote and  
 Recommend the Works of such Men, that nei-  
 ther own you, nor you them, for I conclude  
 your Church doth not own the Author to *The*  
*Snake in the Grass*, nor G. K. to be approved Mini-  
 sters of your Church, if you do, why is the first  
 Suspended, and the latter not Instituted and Or-  
 dained by you? Is it not because they do not own  
 you, nor you them? Be plain and answer me  
 herein, and tell me whether you allow, that Men  
 now have that Infallible Spirit of God, or a  
 Measure of it, that the Holy Pen-men were mov-  
 ed

ed to write the Holy Scriptures by? If not, according to G. K. (whom you so Hug and Countenance) you have not that which is necessary to Expound Scripture by, and then what need any to heed your Interpretation? and if you Preach not by the Spirit of God, and Pray not by the Assistance thereof, how can you profit the People? I both acknowledge to thy Patience, and desire thy Excuse for being so long.

*Cb.* Thou hast indeed now taken a long stretch, and if I be long thou must not blame me.

*Qua.* Nay, therefore take thy Liberty.

*Cb.* Then I do first premise, whatever Opinion thy Friends may have of such as I am, I do assure thee, I would be fair and just to all Men, for I am not for such Christianity as doth not exceed Morality, or that doth not answer our Saviour's Doctrine, and I do confess, I am somewhat surprized at what G. K. hath said upon these points thou quotes him in, and if he be truly represented, he appears with no Grace; but that Author of *The Snake in the Grass*, tho I know him not Personally, yet he appears to be a Man of Parts and Learning, but whether he owns our Church, or we him, as an approved Minister thereof, I cannot tell; but as to G. K. I am of opinion the Church of *England* do not esteem him a Minister thereof, and whether he owns them, or the 39 Articles, I know not, but am of Opinion, he doth not as stated by us.

But what he proposeth about Authors being their own Interpreters, I think Just and Reasonable if Living, and if Dead, the way thou proposed,



ed, I approve of, and as to the *Norfolk-Clergy*, if I had been in their place, and knew my Proofs clear, I would not have concealed them.

And the Simbolizing you with the *Jesuits*, and accounting you to have the Policy of some of them, without good Grounds, I do frankly acknowledge I do not like, for altho I esteem you Erroneous in several things, yet I always accounted you among Dissenting Protestants.

And as to our allowing Men now to have the Infallible Spirit of God, Immediately to Guide them, I do acknowledge that I do not account we have, yet being truly called and instituted, and ordained to the Ministry, and Preaching those Truths that are agreeable to Scripture, and Living good Lives, we may and do profit the People.

But Friend be plain with me now, as I have been, and tell me, do you own the forgiveness of Sins, and the Doctrine of Satisfaction, the Resurrection of the Dead.

*Qua.* I commend thy Moderation and Cautiousness in thy last Answer, although I esteem thee mistaken with respect to the last part of it; and now I do in much Plainness and Sincerity confess and acknowledge, I own the forgiveness of Sins, the satisfaction of Christ, and the Resurrection of the Dead, according to the Holy Scriptures.

*Ch.* Do you own that all Just and Moral Men, *Jews* and *Mahometans*, that profess the same *Light within* as you do, and obey its dictates, to be your Christian Brethren?

*Qua.*

*Qua.* As G. K. hath acknowledged in Print, so do I, concerning Jesus Christ, *that he did come in the Flesh, and Suffered in that prepared Body that was Born of the Virgin Mary*; yea, we own no other Christ than the very same who did then come in the Flesh in that Body, and Preached a most Heavenly Doctrine, Lived a most Holy Life, wrought most Excellent Miracles, and at last did offer up himself, unto God without Spot, most acceptable upon the Cross, not only for our Sins, but for the Sins of the whole World; and this Jesus Christ in us, whom we Preach, who is the *Way, the Truth, and the Life, and Light, of the World*, even that true *Light, that lighteth every Man that cometh into the World*, is not another Christ from him that came in the Flesh, and died without the Gates of *Jerusalem*, but one and the same Christ. And I frankly Acknowledge, I own and esteem all them to be my Christian Brethren, that truly Believe in, rightly Profess, and faithfully Obey him, *i. e.* Jesus Christ, and that walk in his Light, and obey the Dictates thereof.

*Ch.* Do you think, that Christ, God-Man without you, to be the Object of your Faith; together with the Light within you, will bring many great Inconveniences, and sad Inferences and Consequences upon you?

*Qua.* Truly to take Christ whole and undivided for the Object of my Faith, I do not think will bring any great Inconveniences, and sad Consequences and Inferences upon me.

*Ch.* Why? In this late *Dialogue* I mentioned, the *Quakers* is made to answer *Yea*, and to say, "It quite

“ quite overturns our whole Fabrick, that we have  
 “ been building this fifty Years past, and plucks  
 “ up by the Roots, the Testimony of our Ancient  
 “ Friends; yea, and our present Testimony among  
 “ our selves.

*Qua.* It is our Lot, as it was the Primitive Christians, to be misrepresented, and by such, whose Wrath is cruel, and Anger out-ragious. And who is able to stand against Envy (which our Adversaries are fill'd with against us) but those that have *Truth* for their Foundation, and *Innocency* for their Defence? Which, we humbly Bless God, we have, as our Ancient Faithful Brethren, that died in the Faith, and are at rest with the Lord, had, that is our Comfort and Rejoycing; this the *Testimony of our Consciences*, 2 Cor. 1. 12. And we can and do testifie and declare, That we sincerely own all those Divine Truths, and Christian Doctrines, contain'd in the Holy Scriptures of Truth, however we are misrepresented by our Opposers.

*Ch.* Do you own the Holy Scriptures a *Secondary Rule*?

*Qua.* Yea, and the Holy Spirit, by which the Holy Men of God were moved to write them, the *Primary*.

*Ch.* Do you think the Light in all Men would reveal Christ, God-Man without them, to be the Object of Faith and Worship, if all Men were duly Faithful and Obedient to it?

*Qua.* We think and believe, *God was manifest in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory*; and if all Men did receive and believe

lieve in him, who is the *Light* in all Men, then he would reveal himself unto all Men, and be the Object of their Faith and Worship, if all Men were daily Faithful and Obedient to him.

*Cb.* Do you believe, that he that was Born of *Mary*, preached and wrought Miracles, suffered at *Jerusalem*, died and was buried, was the Son of God? Yea, notwithstanding them *Dialogues* wickedly makes the *Quakers* say, *Abraham and David was his Father*. But as *G. K.* saith, *True Christ owned*, p. 18. "If thou deniest this, I ask thee, who  
" was the Father of *Christ*, as he was Man, but  
" God? For if he had another Father, then he  
" was not Born of the Virgin *Mary*: Which *G. K.* concluded *Rampant Blasphemy*. But by the *Dialogue* I mentioned, I perceive the *Jews*, and *Mahometans*, and *Deists*, are render'd your *Christian Brethren*; and you are represented *Anthropomorphites* and *Muggletonians*.

*Qua.* We cannot expect better Treatment, nor to be allowed to mean what we say, or believe what we really do, by those whose endeavours have been and are from their Prejudiced Spirits, to misrepresent us, and to put as ugly a Vissage, and as frightful a Drefs on us as they can, that we might look Odious, and be Contemptible in the Eyes of those who they would Curry Favour with, for their own Ends, and to gratifie their Ill-will, which as the Proverb is, *never speaks well*.

*Cb.* But Friend, if thou accountest you are so much wronged; consider, and tell me why you do not accept of *G. K.*'s Challenge? For in his *Postscript* to this *Dialogue*, he saith, "I shall  
" once more appoint Time and Place to them,  
" and



“ and prove out of their Friends Books, owned  
 “ by them, that their new Creeds are utterly Re-  
 “ pugnant to the Doctrine formerly delivered in  
 “ their Printed Books; and (he saith) I am ready  
 “ to prove, as I hinted before, Face to Face, what  
 “ is asserted in this *Dialogue*.

*Qua.* G. K. began to expose us in publick Print, and that way was answered; and he hath been Industrious since, with his few Abettors to spread his Books, in this and other Nations; and after that to take upon him to Summon us to a Corner to discover, in those things so publickly Exposed, and relating to what hath been so long Published in Print: Our Friends did not esteem themselves obliged either to follow his Conceited Methods, or to regard his Peremptory Summons, nor to take Cognisance of his empy and boasting Challenge.

But this I may observe, and would have thee well consider, how Officious he is to be a Drudge or Journey-Man for the *Norfolk Priest*, and his Brother *Bugg*, which I conclude is from the great Conceit he hath of his own Abilities, as if he could do that which they could not, at *West-Dereham*, which neither he *F. B.* nor they have yet done, *viz.* Proved every one of the People called *Quakers* to be *Blasphemers*, on all those Heads they were charged with, by them *Priests*, by express words out of their Ancient Friends Books, without the wild and undue Consequences, strained Inferences, and wrong Conclusions. And this I would have thee well observe and consider, that he and *F. B.* seem to be in a wonderful and great Travel, to prove out  
 B of

of their Friends Books, written whilst they were amongst them, that they held gross Errors, and printed and approved many Blasphemies; and that their new Creeds are utterly Repugnant to the Doctrine formerly delivered in their Books.

Now if their new Creeds be utterly Repugnant to what they formerly writ; and for that they formerly writ, are render'd Erroneous and Blasphemous, surely they cannot be charged with Blasphemy and Error in what they have lately writ.

So that now the *Quakers* grow better, and they grow worse; they know how to avoid Suffering, and the *Quakers* are liable to Suffer, they would Incense the Government against them: Surely their tender Mercies are Cruelty, and their Forgiveness short of the Governments, who have past several Acts of Indemnity: If they had been formerly Guilty, which I grant not; they acted more like the Lord that forgave freely, and those Men more like that Servant that was forgiven, and yet took his Fellow-Servant by the Throat; a plain Proof of an ill Spirit, and ungrateful Temper. And take notice, G. K. saith, *He is ready to prove what's in the Dialogue*: Then why doth he not? Who hinders him? He, to me, seems willing to Brag, and speak Big, altho' he doth little.

*Ch.* Truly I think it's pity you should be blamed when ye are accounted to mend; but I would not have you think, there is any more fear of Persecution therein, than you think there is for those Men that have so generally Charged you all with Blasphemy, to prove that by Express Words,

Words, that will really appear to be so. And truly I could, and do heartily wish, there might more good Nature appear among us, and we all might be better Neighbours one to another, and be no more angry one with another, simply upon the account of Conscience, and our Religious Dissent; for I think there is no more reason for that, than our being angry one with another, for not being all of one Size, and our Hair not all of one Colour.

*Qua.* Thy Moderation, and thy Sentiments are more like to prevail upon me, than all the Peevish Carriage, and Bitter Invectives, and Envious Attempts of those Angry, Hot-headed Men, who can better Rail than Reason, and Clamour than Convince. And so *Farewel.*

# REPLY

IN

## *Answer to a late Pamphlet:*

P. 4. **T**HE Answerer quotes the *Quaker*, p. 5. for saying, "By the Light within he means no other than Christ, as the Divine Word, or λόγος, which enlightens every Man that comes into the World; and for the Reformation of Man, God hath given unto every Man, and in and by this Light, Invites, Calls, Exhorts and Strives with every Man, in order to save them; which, as it is received, and not resisted, works the Salvation of all."

*Answer.* There he discovers his design, without any disguise.

*Reply.* Oh how Eagle-eyed this conceited Answerer, G. K's Friend pretends to be! How sharp and quick in his pretended Discovery of *Error* and *Deism*! Let him next time advise with somebody that is better acquainted with the Holy Scrip-



Scriptures, that he may be informed, whether to Assert, that Christ, the Divine Word, that God hath given for the Restoration of Man, works his Salvation, as he is believed in, received, and not resisted.

And in p. 5. he saith, *And here this real Quaker gives us a plain account, what his Christ is; to wit, the Divine Word, or Word, without Christ's Manhood, and all that he did and suffered for us without, and all that he's now doing for us in Heaven.*

Reply. Where, in all that Dialogue, he pretended to Answer, doth he find the real Quaker say so? What, hath this Friend of G. K's no Conscience or Honesty?

I assure him, he that in that Dialogue is termed the real Quaker, believes in, owns not, neither expects Salvation by any other Christ, than he that is the only begotten Son of the Eternal God, which all true Christians did and do believe in, and expect Salvation by; who is not any other Christ, than he that was the Word that was in the beginning with God, and was God.

P. 6. In answer to the real Quakers saying, *We search the Scriptures diligently, and find, that in Man that Reproves for Sin, is the Spirit of him that never Sinned, John 16. 7, 8, 9, 10, 11, and 13.*

The Answerer G. K's Friend, p. 6. saith, *Here the Quakers Ignorance and Blindness is manifest, that he is not taught, according to Scripture.*

Reply. I am well assured, notwithstanding this gross Reflection on the real Quaker, that he is not so Ignorant and Blind, nor Unacquainted with the Holy Scriptures, but that he knows

that there are diversities of Gifts, but the same Spirit; and differences of Administrations, but the same Lord; and diversities of Operations, but it is the same God which worketh all in all; and that he is taught according to Scripture, to distinguish, but not to divide the Gift from that Spirit, nor the Illumination from Christ: For, although this Answerer saith, *The Quakers common answer is, "That Christ cannot be divided. He matters not that, so long as it's true; neither beeds be the Commonness of it."*

Was that Faith ere the Less, True, and Saving, which Paul calls the *common Faith*, Titus 1. 4? Or that Salvation not Compleat or Sufficient, of which Jude wrote, because he writes after the Common Salvation, see Jude?

What Idle, Impertinent Scribble doth this Man make about Common Light, Common Illumination, and being Saved by the Light within, without any thing else? Now if he could prove that Christ without and Christ within could be divided, which he grants he cannot, he might do something towards proving that Christ, that lighteth every Man within, and shews Man Sin by his Light within, was not able to save without something else; but Christ, when he had preached himself the Light of the World, bid or commanded, *That they should believe in the Light, that they might be Children of the Light, and Children of the Day.*

And may we not well conclude, that those that answer his Command, take his Counsel, and Believe and Abide in him, the Light, will be saved. It's not all G. K. and his Friends twisting, twining, and confidently crying

ing out of Gross Ignorance, Error and Blasphemy, nor his calling to the Clergy, and their applying to the Parliament against the *Quakers*, and their and the *Presbyterians*, *Independents* and *Baptists* telling the Parliament, If *F. B.* writes true, which I suppose no Man that hath a Grain of Charity can believe he doth, they are sorrowfully affected, that the *Quakers* are joyned with them in the Toleration. But it shews what *G. K.* and those he [herds with, would be at. They want the Toleration to be taken away from the *Quakers*, and pretend that the Professors are sorrowfully affected, that they are joyned with them, according to *F. B.*'s Sheet, lately delivered to the Parliament; but I do not believe he either truly represents the Conformists or Non-conformists therein, but abuseth and belyes both, as he doth the *Quakers*: For if it were true, the Professors then would seem to be willing to do that with a Toleration, which they did not do, when under Persecution, viz. Stand alone: But away with such Deceit, all his idle Clamours about being saved by Christ within, without something else; for those that receive, and believe in him, that is, Christ the Light, will not, cannot, do not in the least Slight, Undervalue, Disesteem or Disbelieve what he did for them, without them, and now doth for them in Heaven, but Own, Honour and Esteem of the Lord Christ, in all his Offices, and bless him for all his Gifts; knowing, that although there are diversities of Gifts, differences of Administrations, it's the same Lord; and diversities of Operations, but the same God. So that the

Seed the Lord promised he would give to the Woman; and he whose day *Abraham* saw and rejoiced in, that *Moses* Prophesied of, and all the Holy Prophets; yea, he that was Born of the Virgin *Mary*, wrought Miracles, preached himself the Light of the World, suffered and died for our Sins, and rose again for our Justification, is one and the same Christ and Saviour. And therefore all the Noise, Clamours, Slanders, false Accusations, and Misrepresentation of prejudiced Spirits, and their Insinuations; so the contrary can never hurt the *Quakers*; nor do I esteem, that what the other hand saith of the Light, viz. in his *Advice*, p. 16. 7. viz. "I have often known, that some which have been reprov'd by that Light, have greatly rejoiced, believing it to be a Sign, that their Consciences are yet alive, and not made Shipwrack of. Is this any proof, that Christ the Light is not sufficient to Save without Something Else, or any thing else besides himself, whom God hath given to be a Saviour to all Men, but especially to them that Believe. And let him in his next shew what that Something, or any thing else is, besides Christ."

And it may be well for him, and G. K. his Friend, if Christ's Light doth reprove them for their Evil Deeds, their Passion, Strife, Hatred, Contention, Envy and false Accusation, if they turn thereat; and from those things for which they were reprov'd. But let them remember, That he that being often Reprov'd, and hardeneth his Heart, shall be destroyed, and that without Remedy;

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dy; for if they Sin out their day, and will have none of his Reproofs, and set at nought all God's Counsel; the Lord will laugh at their Calamity, and mock when their Fear cometh as Desolation, and their Destruction cometh as a Whirl-wind. And if that be their States, all the Baptists and Priests in England cannot help and deliver them. Therefore they had best be wise, and consider their Ways, and amend their Doings.

As for the farther advice by another Hand, I see little or nothing in it, but what was answered in the fore-going, except his Blaming the Author for reflecting on what G. K. when he was one of them, wrote; from which I observe the real Quaker and he is agreed, that G. K. is not now one of them. And let him in his next tell us what distinct Society of Christian People will own G. K. for one of them, and what Name they are called by, that it may be known.

But this is something of a Digression, and therefore I return to the Answerer.

P. 5. *The supposed Presbyterian having said,* "That in Men that reproves for Sin, is **only** the Law written in the Heart, p. 6. *The Church-Man is made to check the Presbyterian, and to tell him,* "He fears, he does not well consider the word **only**; for if it be granted, that it's Christ, as the Divine Word, that reproves for Sin, as the Quakers say; then don't you carry it too far, by asserting, it's only the Law.

Answer.

Answerer, *The saying that in Men that reproves for Sin, is only the Law, hath this true obvious sense, without any strain, to wit, the common Illumination that is in all Men: And this sense, the Answerer saith, the Quaker is obliged to hold to, if he will follow his greater Patrons, G. Whitehead and W. Penn.*

Reply, Hath G. W. or W. P. ever said that the True Light, that lighteth every Man that cometh into the World, was not Christ, or that Christ, that True Light, was not sufficient to Save without something else, or that that True Light, Christ, that reproves for Sin, was ~~only~~ the Law, or common Illumination, given by Christ, and of the Divine Word to all Mankind, and was not sufficient to Salvation through Faith in Obedience to Christ this Light and Word, did they ever say so?

I observe in p. 8. the Answerer complains, that the word Simply was left out, in the repeating some words out of the Dialogue between a Country Friend, and a London Friend, and one of G. K's Friends (which by the way, observe who began this Dialogueing way, which now being taken up by them, they are followed in) but to return, the unfair Quaker saith, the Answerer leaves out the Word Simply, which was mainly necessary, truly to the State of the Controversie, viz. whether that Principle within Men, that only reproved or condemned them for Sin, and but convinceth of some Moral Duties, and doth not propose to them, the great Object of Faith, Christ Jesus, as he suffered Death on the Cross for the Remission of our Sins, doth Save them without Christ

*Christ Crucified, and without all Faith in him as such.*

*Reply,* Let this learned Answerer that pretends truly to state the Controversie, tell in his next what that Principle in Men is, that Only or Simply Reproves or Condemns them for Sin, and but Convinceth of some Moral Duties; and doth not, or is not sufficient to propose to them the greater object of Faith, Christ Jesus, who suffered on the Cross, for the Remission of our Sins.

For the *Quaker* believes and declares that the same Christ that by his Light in Men, Reproves and Condemns for Sin, shews Man his Duty to God, is sufficient, being the alone Saviour to Save Man from his Sin, and to enable Men to perform their Duty, and to propose to them the great Object of Faith, as he is the Author of it.

P. 9. The Answerer saith, *He, i. e. Author to that Book he pretends to Answer, blames his Opponent, for saying, that Cornelius was not to be saved by the Light within without something else.*

*Reply,* And when this Answerer shews that *Cornelius* was saved by any other than Christ, the Light, which shines within the Hearts of Men, to shew Sin, to Convince and Reprove for it, he may expect farther Answer.

Again the Answerer saith, p. 9, 10. *The true Controversie is not what God can do, but what Sufficiency of help he hath given to all Men for their Salvation, as whether their help is only and alone the Light within?*

*Reply*

*Reply,* When he proves that Christ, who the Quakers assert to be that *Light within*, which they Preach, is not sufficient for Salvation, or that he is not *only* and *alone* able to save, he may expect a farther Answer, or when he proves that Christ, or that Divine Word, is *only* sufficient to discover some Moral Principles of Sobriety and Justice, and general Piety towards God, considered only as a Creator, and not sufficient to save and reveal Christ Crucified; he will do more than he hath done yet.

And as to what he saith, p. 10, 11. that *Rom. 3. 25. Isa. 42. and 62. were perverted and misapplied*, — and his complaint of bringing in the Church-Man to assent and approve of his Gross Perversion and Misapplication of the Scriptures, and makes his Church-man assent to the Quakers Proof out of the Gospel to be read on Christmas-day.

*Reply,* I deny that those Scriptures are either perverted or misapplied, notwithstanding thy Confident Say so, and Gross Dealing, that they have no special reference to Christ within, and his being given as a Covenant of Light to the Gentiles, who shall bring forth Judgment to them, and the Forces of the Gentiles shall come unto him; and let him bring if he can, a more full Proof of Christ, or the Life of the Word, that *was in the beginning with God, and was God*; being the true Light, that *lighteth every Man that cometh into the World*; that's that which is out of the Gospel to be read on Christmas-day, viz. the 9. Verses of the 1st Chapter of *John*, and I do not esteem that Church-man, or the Church



of *England*, Fictitious and Treacherous, as well as Ignorant, as he abusively saith, for I am of Opinion, that the Church of *England* do expect Salvation only by Christ, and do pray to him to Save them, who is the Word, in which is Life, and whose *Light is the Light of Men.*

And *John Norris*, as quoted by G. K, saith in his Reflections, &c. *Reflect.* 2. N. 9. p. 69. "The Right and Only method of Inquiry after that Truth, which is perfective of the understanding, is to consult the Divine *Logos*, or Ideal Word, for this is the Region of Truth; and here are hid all the Treasures of Wisdom and Truth, this is the great universal Oracle lodged in every Man's Breast, — and he saith, this is Reason, this is Conscience, this is Truth, this is the *Light within.*

And as to the Clamour that the Dialogue and Answerer makes against G. W. and W. P. and the *Quakers* not owning the Fundamental Doctrines of the Christian Religion.

I may say, as G. K. did to C. *Matber*, in his *Serious Appeal*, he being one of G. K's Friends, "He shall never be able to prove that the *Quakers* deny **almost all, or most** of the Fundamental Articles of the Christian and Protestant Faith, either in respect of the Body of that People called, in Scorn, *Quakers*; or in respect of any particular Writers or Publishers among us, and particularly *George Whitehead* and *William Penn*, I do solemnly Charge C. M. to give us but *one Single Instance* of any one Fundamental Article of Christian Faith, "denied

“denied by us, as a People, or by any one of  
 “our Writers or Preachers, generally owned  
 “and approved by us; I know none that are  
 “Guilty of such Heresies and Blasphemies, and  
 “indeed those that do pretend to prove us  
 “Guilty in that kind, generally Quote some  
 “ancient Writings of our Friends, and alledge,  
 “although with a design against us, that we are  
 “changed from what we formerly held, and  
 “therefore I refer to that noted Treatise, as  
 G. K. calls it, “writ by *John Crook*, called *Truth’s*  
 “*Principles* (lately reprinted) and with which  
 “my Doctrine, said G. K, in all particular doth  
 “well agree.

But, if like the *Weather-Cock*, he is since turn’d,  
 consider, as that, he may again.

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**F I N I S.**

